

---

THE  
Churchman's Monthly Magazine.

---

VOL. II.]

SEPTEMBER, 1805.

[No. 9.]

---

Biography.

---

The light shineth in darkness, and the darkness comprehendeth it not.  
ST. JOHN, i. v. 5.

---

LIFE OF SAMUEL JOHNSON, D.D.

THE FIRST PRESIDENT OF KING'S COLLEGE, IN NEW-YORK.

[Continued from p. 173.]

---

IN the course of Mr. Johnson's enquiries, the doctrines and facts of the Primitive Church, among other things, came under his examination. With regard to this subject he consulted freely with his friends above-mentioned, who often met together at the college, or at one another's places of abode. The result of these conversations and enquiries was, that they could see but little resemblance of the Primitive Church in the discipline and worship that were established among them; and that the *Church of England* appeared to them, in its general constitution, to come the nearest to the purity and perfection of the first ages of Christianity of any Church upon earth.

But those conferences, which had hitherto been so agreeable, began now to be productive of uneasiness and anxiety. These gentlemen became unhappy, on finding themselves in a state so very different, in many respects, and particularly with regard to ecclesiastical government, from that of the Primitive Church. How to conduct themselves in this case they could hardly determine. They all loved their country, and were greatly respected by it; being esteemed, in point both of moral character and literary accomplishments, the most considerable persons of their years belonging to the colony. It therefore pained them to think of forming conclusions which they knew would be distressing to their friends, and offensive to the country in general.

On considering these things, they resolved to set themselves

down to re-examine the subject, being desirous of continuing in their present way, if it could be done with a quiet conscience. They formed a resolution, however, to act honestly and impartially, and to read the best books on both sides of the question. Accordingly they carefully compared together what was offered by Hoadly and Calamy in their long controversy on the subject: they put into the opposite scales Sir *Peter King's Inquiry* and *Slater's Original Draught*: they then examined *Potter on Church Government*, to which no answer has been attempted; and Mr. Johnson read several of the earliest and best fathers, in their original languages. The effect was, that from the *facts in scripture*, compared with those of the *Primitive Church*, it appeared plain to them that the Episcopal government was universally established by the Apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the priesthood was to be conveyed from the great Head of the Church; and although Presbyters preached and administered the sacraments, yet that *no act of ordination and government, for several ages, was ever allowed to be lawful, without a Bishop at the head of the Presbytery*. All this appeared as evident, from the *universal testimony* of the Church, as the *true canon of scripture* itself. It was therefore impossible for them, after this enquiry, not to suspect, not only the *regularity*, but even the *lawfulness* and *validity* of their own ordination.

At this period the Church of England had scarcely any existence in Connecticut. There were, indeed, about thirty families at Stratford, chiefly from England, who professed themselves members of it, and who had applied to the *society* for a Minister; and that venerable body, in consequence of this application, ordered Mr. Pigot, whom they had taken into their service, to reside at Stratford for a few months. While he was there, Mr. Johnson waited on him, in June, 1722, and, in the course of conversation, invited him to make a visit to the college; to which he consented, and appointed the day. Mr. Johnson gave notice of this to his friends, and they agreed to meet him there on that occasion. On the day appointed they all met at the college; and these gentlemen, in their conversation with Mr. Pigot, did no more than express their charity and veneration for the Church of England; but this was so unexpected, and so agreeable to Mr. Pigot, that he could not forbear giving some hints of it among his people at Stratford.

By this time the frequent meetings, and the great intimacy of these gentlemen, began to be noticed, and became the subject of of speculation. Some suspected that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies; and others went so far as not only to utter their own suspicions, but to raise and propagate several false reports concerning the principles of these gentlemen. In short, by the com-



mencement following, in the month of September, the whole country was in an alarm, and many people came to New-Haven, expecting some strange occurrences.

The Trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear themselves of every unfavourable suspicion. Accordingly, the day after the commencement, they sent for them, with no other expectation, and with a view of removing the dark apprehensions of the people. They were all requested to meet the Trustees in the college library; upon which Mr. Cutler, Mr. Hart, Mr. Elliot, Mr. Whittelsey, Mr. Wetmore, Mr. Johnson, and Mr. Brown, made their appearance. The examination was formal; and they were desired, from the youngest to the eldest, to declare the true state of the case about which they were questioned. The declaration of some of them was, that they *doubted* the validity of Presbyterian ordination; and of the others, that they were fully persuaded of the *invalidity* of it. The Trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing; which was accordingly done. In return, the Trustees sent them a paper, in which they entreated them to consider the matter again with greater attention, and, if possible, to get over their scruples, or, at worst, to desist. This was in September, 1722, and the General Assembly was to sit in the October following.

In this interim, Governor Saltonstall, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the Trustees should meet together, and argue the points in a friendly manner, in his presence. They accordingly met and disputed; and he acted the part of a moderator with great candour and politeness.

The debate, for a considerable time, was managed with decency by both parties; but it soon appeared, that they did not come together under equal advantages. The subject was in a great measure new to the Trustees, who had never much considered, or studied the points in controversy; but, on the other side, the advocates for the Church had weighed and examined them with the utmost care, and were at no loss for answers to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words *Bishop* and *Presbyter*, in the New Testament. But the latter, in their reply, took notice, that men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to *facts*. Now the facts to which they appealed were the evident superintendency of Timothy over the clergy, as well as laity, at Ephesus—of Titus, in Crete—of the Angels, in the seven churches of Asia, &c. That these facts were rightly stated, was evident, as they contended, from the testimony of the very next writers after the Apostles, and of succeeding writers for

several ages, as well as from the authentic history of those times, without exception.

Mr. Johnson ran the parallel, as to matter of evidence, between the fact of *Episcopacy*, and the facts of *infant baptism* and the *first day sabbath*, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points; but that exactly the same reasoning would conclude much more forcibly in favour of the former; and, therefore, if they would be consistent, that they must either *receive Episcopacy, or reject infant baptism and the first day sabbath*. He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to *Episcopacy*, as *Aerius* did, he would not have been excommunicated for a heretic and schismatic, as *Aerius* was. He concluded with saying that he had such a reverence for the sense and practice of the ancient Church, that he could find no way of making himself easy while he neglected to follow it. This defence of *Episcopacy* by Mr. Johnson, exciting some irritating remarks from the other party, Governor Saltonstall put an end to the conference.

[To be continued.]

## DEVOTIONS FOR ST. BARNABAS DAY.

June 11th.

1. **W**E remember this day the great disciple and companion of the Apostles, and the first of the prophets and doctors among those that were first called *Christians*, the bright messenger of the Gospel to the Gentiles, the son of *consolation* to multitudes, a burning and a shining light to the Church of *Antioch*, and the glory of *Cyprus*.

2. We celebrate his blessed memory, who did deserve to be divinely recorded a *good man*; we commemorate him who was declared to be *full of the Holy Ghost, and of faith*, and was therefore the first of the Christian doctors that was sent forth from the Apostles, and anointed by the Holy Ghost to sow the glorious light among them that sat in darkness.

3. This is he who first introduced into the Church of *Jerusalem* the great Apostle of the Gentiles; this is he whom the heathens would have honoured for the *first* of their gods; but who, despising that honour, chose rather to be accounted the last of the Apostles.

### ANTIPHONS.

Precious is the memory of the saint of this day, an Apostle of the Apostles, a faithful witness and martyr of Jesus Christ. To him we owe the name of *Christian*; to him we owe the *Catholic* epistle that bears his name,



*Versicle.* Full of grace, and of mysterious knowledge ;

*Response.* And pointing to us clearly the two paths of light and darkness.

1. Blessed and happy art thou, O *Joses*, disciple first of *Gamaliel*, and then of our LORD. Beloved and honoured by his Apostles, standing with them in the first rank ; and by them inscribed in the Lamb's book, with the new name of *Barnabas*.

2. Let us this day bless the memory of blessed *Barnabas*, who, to follow Christ, left not a few poor nets, but being rich in lands and possessions, joyfully quitted all, that so he might have his name written in heaven, and a treasure there, where neither moth nor rust can corrupt.

3. Forever blessed be the grace and consolation of our Lord, who so eminently honoured this his disciple, by making him an instrument in the foundation of so many glorious Churches, that not excepted wherein the name of *Christians* first began.

*Response.* For ever blessed be the grace and consolation of our Lord, who so eminently honoured this his disciple. Because he being filled with the Holy COMFORTER, had, according to his new and heavenly genealogy, a surname given him, the badge of his nobility ; and all generations shall therefore call him the son of consolation.

Peace be unto you, said he, O sons and daughters, in the name of our Lord Jesus Christ, who hath loved us in peace.

*Versicle.* This was the salutation of the *Cyprian* Apostle ; let it in like manner be ours.

*Response.* And as Christ has loved us in peace, so also let us love one another.

LET US PRAY.

O Lord God Almighty, who hast built thy Church upon the foundation of the Apostles and Prophets, under Christ the head corner stone, and didst for this end endue thy Holy Apostle *Barnabas* with singular gifts of the Holy Ghost ; leave us not destitute, we humbly beseech thee, of thy manifold gifts and endowments, nor of grace to make a right use of them always, to thy honour and glory only ; and that we, remembering continually how thy blessed son hath loved us, may in like manner for his sake love one another in peace, through the same Jesus Christ our Lord, in whose name, we continue to pray, saying our Father, &c.

FOR ST. JOHN BAPTIST'S DAY.

June 24th.

1. THIS is the great harbinger of the world's Redeemer, the miraculous son of age and barrenness. *Alleluja.*

2. In his mother's womb he was sanctified ; and in his nativity many were made to rejoice. For he was great in the sight of the Lord, and filled with the Holy Ghost, from the hour of his nativity. *Allelujah.*

3. This is that burning and shining light, who despising the pleasures, and even the conveniences of the world, chose his garments of camel's hair, with a lethern girdle about his loins; and to live on locusts and wild honey. *Allelujah.*

## 1st ANTIPHON.

The law came by *Moses*; but grace and truth by *JESUS CHRIST*. Shadows and emblems by the one, but realities and the very essence by the other. The law was a schoolmaster to bring men to Christ. Never was there a greater than *John* under the dispensation of *Moses*; but behold! the least under that of *CHRIST* is greater than the greatest under *Moses*.

*Versicle.* There had not risen before *CHRIST*, a greater than *John* the Baptist;

*Response.* Yet he was but a forerunner of Christ; and he that was least in that kingdom which came by Christ, was preferred before John.

## 2d ANTIPHON.

This is that prophet, and more than a prophet, of whom our Lord said, "*Among them that are born of women, there hath not risen a greater than John the Baptist; yet he that is least in the kingdom of heaven, is greater than he.*"

*Versicle.* The least in heaven was greater than John on earth;

*Response.* But translated from earth, he now shines among the greatest in heaven.

## LET US PRAY.

O God, whose gracious Providence invites us this day to celebrate the nativity of the great *St. John Baptist*, the forerunner of thy son! Grant, we beseech thee, that as we now fulfil the prophecy of thy Holy Angel, by rejoicing in his nativity; so we may improve both ourselves and others, by imitating his life, while every one of us, in our several capacities, faithfully endeavour to learn of him those excellent lessons of retiredness and mortification, humility and self-denial, zeal for justice, courage in defending the truth, and a generous display of charity in all our actions, through our Lord Jesus Christ, who with thee and the Holy Spirit, liveth and reigneth, ever one God, world without end. *Amen.*

Our Father, &c.

---

 FOR ST. PETER'S DAY.

*June 29th.*

## INVITATORY.

To-day *Simon Peter* ascended the cross, and joyfully passed to his Master. *Come let us adore our crucified Lord.*

1. This is he, who, when he was young, girded himself, and walked whither he would; but when he was old, for the sake of his Master, stretched forth his hands, whilst another bound him, and carried him whither he would not; yet bowed he his will, and glorified God by his death. *Allelujah.*



2. This is he, who, after the example of his blessed Lord and Master, and remembering his words, FOLLOW ME ; by looking up stedfastly unto him, endured the cross, despising the shame, and so *put off* the earthly *tabernacle*, in the very same manner, as our Lord had shewed him, receiving for it a tabernacle of glory. *Allelujah.*

3. This is he for whom our Lord prayed, that his faith might not fail ; this is he whom he admonished, when he was converted, to strengthen his brethren ; even he who *converted* thousands at once, *strengthened* mightily the faithful in many countries ; this is he whom he commissioned to feed his sheep, and who as cheerfully obeyed. *Allelujah.*

## ANTIPHON.

This pattern hath the great Apostle of this day left us, of suffering for the doctrine he taught, and in the service of the same Lord who had thereunto appointed him. He both preaching the gospel, and dying for it, confirmed with his blood the truths he had delivered ; and, not refusing to lay down his life for his MASTER'S sheep committed to him, finished with joy the course of his Apostleship. *Alleluja.*

*Alleluja. The Lord's name be praised.*

*Versicle.* He faithfully finished the office whereunto he had been ordained ;

*Response.* And went to receive his great reward. *Allelujah.*

## LET US PRAY.

O God, who sentest forth thy Apostle *St. Peter* to feed thy flock, enabling him to seal the truth with his blood ! Grant, we beseech thee, that all the Bishops and Pastors of thy Church may duly imitate both the soundness of his doctrine, and his steady zeal for thy glory, and the salvation of men ; and that we and all thy people may diligently attend to, and practise what they teach, through Jesus Christ, our Lord and only Saviour. *Amen.*

Our Father, &c.

---

 ANTIQUITIES.
 

---

## OF THE JEWISH PASSOVER.

IT is well known that the *Passover* was so named from the angel's passing over the houses of the *Israelites*, and sparing their first-born, when those of the *Egyptians* were put to death. The name of passover was also given to the Lamb, that was killed on the first day of this feast. Hence these expressions, "to eat the passover, to sacrifice the passover ;" and hence also it is, that St. Paul calls Jesus Christ our Passover ; that is, our paschal lamb. The passover was also named the feast of unleavened bread, because it was unlawful to eat any

other sort of bread, during the seven days of the feast. This name, however, more particularly belongs to the second day of the feast, i. e. the fifteenth day of the month. We have an account of all the ceremonies belonging to the passover in several places of the \* Pentateuch. They may be reduced to these three.

1st. The killing and eating of the paschal lamb. 2d. The eating of the unleavened bread: and 3d. Offering up to God the Omer, or handful of barley.

The chief things to be observed with relation to the paschal lamb, or kid, are as follow:

1. On all the feasts, and particularly at the passover, there were many victims slain, bulls, &c. from among the cattle.—The paschal feast began with serving up the flesh of these sacrifices, after which the lamb was eaten. The former were appointed for the guests to sup upon; for the lamb was symbolic, and it was reckoned sufficient for one to eat of it about the size of an olive.

2. This lamb was a representation of that which the *Israelites* had eaten in *Egypt*, and was called the *body* of the passover, to distinguish that part of the paschal lamb which was eaten, from what was offered upon the altar; that is, the blood which was sprinkled, and the entrails which were burnt. Jesus Christ evidently alluded to this, when he said of the bread, "This is my *body*;" as if he had said this, is not the *body* of the paschal lamb, which we have just now eaten, but the *body* of the true lamb, whereof the other was only a figure.

3. The lamb was killed the 14th day of the month Nisan (or Abib) in the evening, or as the scripture expresses it, between the two evenings. Such as could not celebrate the passover on the day appointed, upon account of some legal impurity, or any other indisposition, were obliged to do it, on the 14th day of the next month. *Josephus* informs us that the paschal lamb was killed between the ninth hour, that is, three in the afternoon, and the eleventh, that is, about sunset at the time of the equinox. And within this space of time, Christ, our true paschal lamb, was crucified.

4. The lamb was to be a male of the first year, and without blemish. The Apostles frequently alluded to this quality, when speaking of our holy Redeemer and his Church. To know whether the lambs and kids had all the conditions required by the law, the Israelites were commanded to choose them carefully, and separate them from the flock some days before the feast.

5. This sacrifice was always offered up in the Tabernacle, so long as it stood, and afterwards in the courts of the Temple.

6. Every person killed his own victim, and one of the priests received the blood in a vessel, which was handed by the priest or levites to the high-priest, by whom it was poured out at the bottom of the altar.

\* Pentateuch, or five books of Moses.



7. After the lamb was slain, the blood sprinkled, and the fat consumed upon the altar, the lamb was returned to the person by whom it had been offered, who carried it to the place where it was to be eaten. It was necessary that it should be thoroughly roasted, (not boiled) and not a bone of it broken.—St. John assures us, that the prohibition of not breaking a bone of the paschal lamb, was typical of what happened to our Redeemer on the cross.

8. After the lamb was thus prepared, it was eaten in each family by all sorts of persons, freemen and slaves, men and women, and also by children who were capable of conveying it to their mouths. It was necessary also that there should be in a family as many persons as could eat the whole lamb; and therefore, when any family was not sufficient for this purpose, the master of the house invited so many of his friends as he thought necessary. The assemblies that were thus invited, were called *brotherhoods*, and the guests, *companions* or *friends*. The reproof which Christ gave to *Judas*, by calling him *friend* or *companion*, was both just and severe, because he betrayed him, after having eaten with him the passover.

9. It was a very antient custom among the eastern nations, to wash their feet before meals, especially after a journey; because they commonly travelled on foot, without stockings, and with shoes open at top. The Jews were also wont to wash their feet before the paschal feast, as a fit representation of their state and condition as travellers to the true land of promise. Slaves and mean persons commonly performed this service, but Jesus was pleased to wash his disciples' feet, thereby giving them an example of humility and charity. It is however to be observed, that this was not done during the paschal feast, but the night before.

10. The guests leaned on their left arms, upon cushions round the table whereon the lamb was set, with bitter herbs, unleavened bread, and a dish full of a sort of sauce or thick mixture, wherein they dipped the bread and herbs. This was the dish mentioned in the gospel, in which the traitor dipped his morsel with his master. It was very common among the eastern nations to recline on beds or cushions when they took their meals, but, as the Talmudists pretend, this posture was then absolutely necessary at the eating of the paschal lamb, as being a fit emblem of that rest and freedom, which God had granted to the people of Israel, in bringing them out of Egypt, where, as slaves or wanderers, they were obliged to eat it standing. The custom of leaning at table on one another's bosom was a sign of equality and warm affection among the guests.—Hence we learn the meaning of the expression, "*Abraham's bosom*," the *Son's* being "*in the bosom of the Father*," and of the beloved disciple "*leaning on the bosom of Jesus*," at the first Christian passover. When the guests were thus placed round

the table, the master of the family, or some other person deputed by him, took a cup filled with wine mixed with water, and after he had given God thanks, drank it up ; after which he gave a cup full of the same mixture to every one present, who was obliged to drink thereof. Hence the command of Jesus to his disciples, and, in them, to all who profess to believe in him, "*Drink ye all of it.*" Afterwards they eat of the bitter herbs and the unleavened bread, which they dipped in the mixture in the vessel above mentioned. Then the master of the family drank another cup of the wine and water, which was accompanied with several thanksgivings ; after which, they began to eat again.

Lastly, They eat the paschal lamb, and drank the third cup, which was called the cup of *blessing*, or the cup of *thanksgiving*. Hence the holy sacrament obtained the name of "*the Eucharist.*" The whole ceremony ended with the fourth cup, and the singing of certain psalms. At certain parts of the ceremony they chanted the 113th, 114th, 116th, 117th, 118th, concluding with the 136th, which they called *Hallel* or praise. The master of the family or the reader, explaining every part in succession. This psalm is by St. Mark called an *hymn*. It is highly probable that Jesus conformed with the most rubrical exactness to every part of the office of his own institution, although St. Luke mentions only *two cups* in the account which he gives us of this celebration.

God enjoined the *Israelites*, under pain of death, not to touch any leavened bread, during the days of the paschal solemnity. Several reasons may be assigned for this injunction, but there is only one recorded in scripture, viz. that they might be hereby reminded of their forefathers coming out of Egypt, in such haste, that they had not time so much as to get their dough leavened. But, from the metaphorical sense that is commonly annexed to the word leaven, both by Christ, and St. Paul, we may suppose that this prohibition had a moral view, and that the divine legislator's design in giving it was, to cleanse their minds from malice, envy, animosity, and hypocrisy : in a word, from the leaven of *Egypt*. In compliance with this command, the Hebrews took particular care to search for all the leavened bread or even crumbs, that might be in their houses, and when gathered together, they never failed to cast it into the fire, or into the water. The modern Jews have carried this point to a superstitious degree of nicety. Though the Jews were commanded to celebrate the passover at Jerusalem, yet they, who were unable to go thither, might eat the unleavened bread in their own houses. As there was no other sort of bread in that city, when Jesus instituted the Eucharist, it cannot be questioned that he made use of it. And yet the *Greek Church*, which hath retained the use of leavened bread in the Lord's supper, imagine, that Christ used leavened bread at the institution there-



of; and the better to support their opinion, they have asserted, that he celebrated the passover one day before the *Jews*. The *Latins* have, on the other hand, supposed, that, the better to conform themselves to Christ's institution, they ought to celebrate the Lord's supper with unleavened bread. This was one of the occasions of the schism between the eastern and western Churches.

The next day after the feast of unleavened bread, that is, the 16th day of *March*, they offered up to God, on the altar, the first fruits of the corn that was ripe at that time, viz. oats and barley. These first fruits were a sheaf of corn, called in Hebrew, *Homer*, or *Gomer*, which is the name that was afterwards given to the measure that held the corn, when threshed out of the sheaf. This oblation was performed with a great deal of ceremony. Towards the close of the 15th day, the Sanhedrim appointed some grave and sober persons, who, with a great number of people, went with scythes and baskets into the fields that lay nearest to *Jerusalem* to cut down the sheaf of barley. The reapers having first got the owner's leave, put the sickle into the harvest; and after they had cut down the sheaf, it was carried in a basket to the high-priest, who having beat out the grain, caused it to be dried upon the fire, and then to be ground; after this putting some oil and frankincense to the meal, he made an oblation of it before the Lord. Next a lamb was offered up for a whole burnt sacrifice, with several other oblations, that were accompanied with drink offerings. To begin the harvest, before this offering had been made, was deemed a violent transgression of the law. In the book of the Revelations, there seems to be an allusion to this part of the ceremony, where the angel commands the "sickle to be put into the harvest."

Thus we have explained the several particulars observed in the celebration of the passover; for more ample information, Calmet's dictionary, on the word passover, and Basnage's history of the Jews, may be consulted.

---

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.—P. 174, *Lon.*

---

## ARMINIANISM AND CALVINISM COMPARED.

**AS** the controversy between Arminians and Calvinists has lately been revived with considerable ardour, and as many people may be led to talk of Arminianism and Calvinism without having a clear idea of either, we think it useful to give a summary view of the distinguishing characters of each. By this means our readers will have an opportunity of comparing together,

these two representations of the Christian scheme, and of judging which of them is most agreeable to those notions of the Deity, which are to be collected either from a contemplation of his works, or the study of his word; and also, what is an important, though inferior subject of enquiry, which of them is most agreeable to the doctrines of our established Church. We shall take our account of them from Mr. Pearson's second letter to Mr. Overton, intitled, "Remarks on the controversy subsisting, or supposed to subsist, between the Arminians and Calvinistic ministers of the Church of England," where Arminianism is exhibited in the celebrated *Five Points*, and Calvinism in the *Lambeth articles*.

### ARMINIANISM.

1. God from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succours.

2. Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. None, however, but those who (opportunity being given) believe in him, can be partakers of this divine benefit.

3. True faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing. It is necessary, therefore, to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

4. This divine grace, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection every thing that can be called *good* in man. Consequently all good works, without exception, are to be attributed to God alone, and to the operation of his grace. Nevertheless this grace does not force the man to act against his inclination, but may be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner.

5. They who are united to Christ by faith, are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seductions of Satan, and the allurements of sin and temptation; but it is possible that such may fall from their faith, and forfeit finally this state of grace.

### CALVINISM.

1. God from eternity, predestinated certain unto life, certain men he reprobated.



2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God.

3. There is predetermined a certain number of the predestinated, which can neither be augmented or diminished.

4. Those who are not predestinated to salvation, shall be necessarily damned for their sins.

5. A true living, and justifying faith, and the spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect either finally or totally.

6. A man truly faithful, that is, such an one who is endued with a justifying faith, is certain, with the full assurance of faith, of the remission of his sin, and of his everlasting salvation by Christ.

7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will.

8. No man can come unto Christ, unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father, that they may come to the Son.

9. It is not in the will or power of every one to be saved.

---

## ON THE MOSAIC HISTORY OF THE CREATION AND FALL.

---

TO THE EDITORS OF THE ORTHODOX CHURCHMANS' MAGAZINE. p. 263.

Gentlemen,

ONE of the principal arts made use of by the advocates of infidelity and scepticism, consists in unwearied attempts to endanger a belief that Moses was not the author of the Pentateuch: but the vast body of evidence which has been brought forward in proof of the genuineness of the Mosaic history, and which no candid investigator would have the temerity to resist, has induced certain of their associates, in part, to acknowledge their error; and to acquiesce, although somewhat reluctantly, in the generally received opinion. Fearful, however, lest by this their concession, they should have yielded too much to the friends of revealed religion, and that they might not appear to give an unqualified assent to the account which Moses has transmitted of the origin of mankind, it has been pointedly remarked, that *this account was not compiled till about 2300 years after the creation.* Hence they would seem to insinuate, that, as Moses could not possibly write from his own personal knowledge, he, like other men, was liable to imposition and error, and might, for want of more legitimate authority, have been led to *compile* his history from the legendary tales and fables

which he had collected from the Egyptians. A supposition, than which, none can be more impious and absurd. It will be readily granted, that the interval of time which had elapsed from the creation to the exodus, was indeed considerable, not less, if we follow the chronology of the Hebrew Bible, than 2512 years.—But from this circumstance no inference whatever can be deduced to the prejudice of Moses as an historian; for, without insisting, at present, on the divine inspiration, it may be easily shown that the sources of authentic information were still open to him.

In the early ages of mankind, the longevity of the Patriarchs abundantly supplied the want of written records. The manner in which all things were erected, and the account of his own formation, were undoubtedly made known to Adam by an immediate revelation from God. This revelation, together with every subsequent dispensation that had befallen him, would by Adam be faithfully communicated to posterity: the remembrance of which would be religiously cherished and preserved by the pious descendants of Seth. These three persons, *Methuselah*, *Shem* and *Isaac*, were fully competent to transmit an account of every memorable event in the old and new world, from Adam, till within ten years of the going down of the Israelites into Egypt. Methuselah lived 240 years with Adam; Shem 97 with Methuselah, and Isaac was 50 years old at the death of Shem; and we are informed in the scripture, that Isaac lived 120 years with Jacob, and the latter was 130 years old when he went with his family into Egypt. From Isaac, therefore, it is highly probable that Joseph might receive the account of what had happened in the antediluvian world, by whom the same might be easily conveyed to Amram, the father of Moses, who was cotemporary with Joseph.

The solemn and prophetic assurance which had been given by Joseph, of a future and speedy deliverance, would make a deep and lasting impression on the minds of the most intelligent amongst the Hebrews. His valedictory words—"I die, and God will surely visit you, and bring you out of this land, unto the land which he swear to Abraham, to Isaac, and to Jacob," would be had in frequent recollection: and it therefore became a principal object with parents, studiously to instruct their children in the faith and manners of their ancestors.

Thus we have seen the chain of tradition, at the time of the exodus, was composed of only a very few links, not one of which had the appearance of being in the least impaired or broken. By means of five intermediate persons, Methuselah, Shem, Isaac, Joseph and Amram, the traditionary account of the creation and fall might be faithfully conveyed to Moses; and from this pure, uninterrupted, and, I had almost said, infallible source of communication, it was possible for him to have derived the materials of which the early part of his history is composed.



Had Moses, indeed, harboured the ungenerous design of imposing a feigned story upon his brethren, he would not, we may be certain, have placed the principal epochs of his history so near the times in which he lived, as we now find him to have done. After the examples of other nations, he would have placed the origin of the world at a distance of time infinitely beyond the utmost stretch of human recollection, and in the obscurity of a remote and unknown antiquity, he would have made fiction to assume the guise of truth; whilst, at the same time, the possibility of detection would have been, in a great measure precluded. The credulity of the Israelites must likewise have been very great, could they have been induced to receive as undoubted truths, a variety of interesting facts respecting the pristine state and condition of their ancestors, of which, they had not, till then, had any, the least information. Should Moses however, have presumed to interweave with his history any of the fabulous conceits of the Egyptians, or had he even in a single instance been found materially to depart from the traditions which had, at that time, obtained a universal currency amongst the sons of Jacob, the imposition would have been readily detected, his fidelity as an historian impeached, and the respect which had hitherto been paid him as a legislator would have been immediately withdrawn. And we may rest assured, "that if fraud or imposture of any kind had been discovered, the Israelites, would, at the moment of rebellion, have availed themselves of the circumstance, as a ground or justification of their disobedience." Instead of which, we find the reverse of all this to have taken place. The history of Moses is not carried up to so high a date as to exceed belief. It commences at a period which brings every remarkable occurrence within the limits of a just and rational tradition: of the truth of which the descendants of the Patriarchs had the fullest conviction. It was accordingly universally received and accredited by his cotemporaries, who, at that time, were the sole depositaries of antient truths. For they who could derive their descent from Adam, in a regular order of succession, through the family of Seth, were of all other people the most competent to decide upon the merits of this history. And the justice of their decision, to which their nation have, from that time to the present, borne a clear, uniform and unerring testimony, every sincere and impartial lover of truth will most readily acknowledge. Hence the reason assigned by Chrysostom why Moses did not affix his name to his writings, seems highly probable. This venerable father has justly remarked, that the constant intercourse which Moses had with the people for whose immediate use and instruction they were intended, rendered it wholly unnecessary for him thus to substantiate that as a fact, of the certainty of which they had daily and positive assurance.

The purity and perspicuity of the style exhibit further proofs

of the fidelity of the historian. It is not by a studious display of arguments, nor by vague and abstruse, that Moses seeks to attach credit to his narrative. His history presents to the view of the reader a series of various and important facts, and these he has detailed with that plainness and simplicity of diction, which have ever been considered as characteristic of truth.—The embellishments of language were studiously sought after by profane authors, because they were looked upon as necessary to ensure to their works a favourable reception; and it was chiefly by the aid of such meretricious ornaments, that they succeeded in imposing their “cunningly devised fables” upon the ignorance and credulity of mankind. But nothing of this kind appears in the writings of Moses.

After the term of human life had been considerably shortened, and one common language had ceased to prevail amongst men, a general emigration took place among the sons of Noah, and various colonies were formed in regions far remote from their original dwelling. Tradition, then, in its future progress, was gradually corrupted and obscured, until, at length, the truth was almost wholly lost amidst the mythological stories and chimeras of poets, philosophers and historians. No authentic account of the origin of the world, and the primeval state of man, remained with the Egyptians and Chaldeans, and in vain did they attempt to supply the want of it by fiction and groundless pretensions to a very high antiquity.

Some vestiges, however, of the primary tradition are to be traced in the mutilated records which still subsist amongst different nations in various and opposite quarters of the world. But these scattered remains of the primitive history of man, are so disguised and disfigured by the intermixture of fable and the absurdities of gross superstition, that, without the Mosaic account, we should have been wholly at a loss to unravel their meaning. It is only by consulting the writings of Moses, which give a plain and rational account of the first ages of the world, that we are now enabled, in any tolerable degree, to separate truth from fiction, and to penetrate through the dark veil of allegory and mysticism, with which we find every other ancient history to be invariably enveloped.

With the Jews did Moses originally deposit his history, and by them it has been religiously preserved through all their successive generations. They are at this day themselves living monuments of the truth of the facts which are there recorded; for they alone, of all the nations of the earth, are able, from their possession of this history, to give a clear and satisfactory account of their origin and antiquity.

Since, therefore, no other ancient history has been found to exhibit such clear and irrefragable proofs of its authenticity as that of Moses, its authority may consequently be implicitly relied upon; nor will the malicious and insidious attempts of the infi-



del and sceptic ultimately avail, to weaken the credit which it has hitherto obtained, or to abate that respect with which it has been uniformly received amongst almost all nations in all ages of the world. The disingenuous supposition of its having been compiled from the spurious documents of antiquity, will, of course, be at once rejected by every rational mind with just abhorrence and contempt.

CEPHAS.

## VISION OF DANIEL.

[Continued from page 180.]

THE most important part of the vision still remains to be considered ; and the next thing in order is as follows :—“ *I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.* By looking at the explanation of the vision, in the latter part of the chapter, we shall be convinced, that this little horn is to be understood of the Papal thrones, or the spiritual power of the Romish Church ; for it is said, *his look was more stout than his fellows : I beheld, and the same horn made war with the saints, and prevailed against them.* Of this horn it is said, that *he shall be diverse from the first ; and he shall speak great words against the Most High, and shall wear out the saints of the Most High ; and think to change times and laws ; and they shall be given into his hand, until a time and times, and to the dividing of time.* These characteristics can apply to no power on earth but the spiritual power of Rome. This power arose out of the power of Rome, or the fourth beast in the vision. In the confusions that followed the downfall of such an enormous empire, the Bishop of that famous city, which had long been the metropolis of the world, began to assume power unconceded to him before, and to exercise civil, as well as ecclesiastical authority. This was very natural for him to do, when all civil power was disjointed and broken to pieces, when in reality almost none existed. In this situation men naturally fly to any power that is able to protect them from the violence of one another ; and as all professed a veneration for their Bishop, it was natural for them to look up to him for protection, which they did ; and thus voluntarily conceded to him a power which did not belong to him, and which he could never have obtained, but in the absence of all civil *jurisdiction*. Thus from small beginnings, the Bishops of Rome, one after another, went on acquiring more and more power.—At first they were a “ *little horn* ” in the vision ; but in a short time they grew more stout than their fellows, and plucked up three of the first horns. The

temporal power of the Romish Church added to its dominions three of the ten states or kingdoms, into which the Roman empire was first divided. These, as the learned Bishop Newton hath shewn, were—1st, the state of *Rome* itself; 2dly, the *Exarchate of Ravenna*; and 3dly, the kingdom of *Lombardy*; all which were at different times formally reduced to the civil jurisdiction of the Pope. Having acquired so much temporal power, the Popes soon began to lord it, with a high hand, over all Christian nations: As the representatives of God on earth, they began to claim universal dominion, to give and to take away the crowns of princes, to transfer the obedience of nations from one sovereign to another; and to exercise supreme lordship over God's heritage. Thus had this horn *a mouth that spake great things*. It was also diverse from all the others, because it founded its claim on a spiritual basis;—because God had made the Bishop of Rome the spiritual head of the Church on earth; had given him all spiritual authority over men, it followed, as was speciously argued, that he had also given him all temporal rule; for as spirituals are of more importance than temporals, it was reasonable that the less should be included in the greater. On this pretence Rome a second time attempted, and almost obtained universal sovereignty over the affairs of the world.

With regard to spirituals, it was the little horn that spake great words against the Most High, claiming a right to sit in the seat of God, and to exercise his authority over the consciences of men; assuming the prerogative of God in pretending to be infallible, and to grant remission of sins. It was thus he undertook to *change times and laws*, that is, to impose arbitrary, useless, and often sinful rites and doctrines, on the consciences of men; and to enforce, on pain of temporal and eternal condemnation, the observation of numerous days and seasons, fasts and festivals. All who refused obedience to those arbitrary decrees, were exposed to various kinds of cruel punishments; and the saints of the Most High were *worn out*; that is, they were diminished from time to time by crusades, inquisitions, and various persecutions, who did not pay obedience to this pretended representative of God on earth; thus speaking great words against the Most High. But the explanation further informs us, that *they*, that is, the saints, *shall be delivered into his hand for a time and times, and the dividing of time*. This is a Hebrew mode of expression, signifying, in ordinary acception, three years and a half: But in the prophetic language, it is to be understood of so many years as there are days in three years and a half, reckoning a year to a day, in the same manner as the Prophet fixes the coming of the Messiah, at seventy weeks from a certain period, reckoning so many years as there are days in the given number of weeks, which makes four hundred and ninety. According to this computation, the power of the little horn must continue about 1280 years; or if we reckon the years according to the



Jewish method, to contain but 360 days, it will reduce the time to 1260 years only. This period of time is now almost expired, since the beginning of the Romish usurpations on the consciences of men. The records of history, however, do not determine precisely when that power began to be exercised; and therefore we cannot determine the exact time when it will come to an end; though we know enough to induce a belief, that it cannot be very far distant from our time. And we need not have recourse to the vision, or to the computation of the time here pointed out, to be convinced that that power cannot stand much longer. Such is the present state of the Christian world; such are the changes that very lately have taken place, and still are progressing in that part of the world where the seat of the little horn is; so differently do men think with regard to this power, from what they did a short time since; and so disturbed is the state of nations, and likely to be for some time to come, that we should not be far from the truth, in saying that it is already at an end. It is at any rate little more than nominal: The present Pope, instead of imperiously commanding, having been lately obliged, on peril of losing even the shadow of authority, to undertake a long journey for the purpose of crowning the French emperor. It is indeed not in our power to pry into futurity, without a warrant from prophecy; but in the present case, having such a warrant, and so many circumstances pointing to the same conclusion, we may safely say, that the reign of the little horn must be very near to an end; in all probability some now living will witness the time when the Bishops of Rome shall return to their first title and power, purely scriptural. We are thus then living in an age big with important events, foretold by Daniel more than two thousand years ago; events, which when come to pass, will be highly confirmatory of the faith of Christians, and which ought to console us under a sense of the calamities that have already come on the world, in preparing the way for them; and probably enough are yet to come, before the prophecy be fully accomplished. With these reflections on our minds, we should look up and humbly adore the power that rules all things, and who has in his wisdom made known to us beforehand so many of his designs with regard to the affairs of men. [To be continued.]

---

## HISTORY OF THE CHURCH IN CLAREMONT, (NEW-HAMPSHIRE.)

[Continued from page 177.]

The following is a copy of the Deed by which the Churches in this State are vested with the avails of the lands granted to the Society:

**T**O all people to whom these presents shall come.—The incorporated society for the propagation of the gospel in foreign parts, established at London, in the kingdom of Great-Britain,

send *Greeting*: Whereas his Excellency Benning Wentworth, Esq. and his Excellency John Wentworth, Esq. late Governors and Commanders in Chief in and over the late Province, now State of New-Hampshire, did at divers times preceding the year of our Lord 1775, by and with the advice of the then Council of the then Province aforesaid, give and grant to the above named society, one original right or share of land in each and every of the following towns, plantations and townships, situate in said late Province, now State, viz. (here follows the names of seventy-three towns:) \* \* \* \* \*

NOW KNOW YE, That the said Society for the propagation of the gospel in foreign parts, for, and in consideration of five shillings to us paid by the Honourable George Geffry, Esq. of Portsmouth, in the county of Rockingham, and State aforesaid, one of the late Council of said late Province; the Honourable Samuel Livermore, of Holderness, in the county of Grafton, and State aforesaid, Esq. and Chief Justice of said State; the Honourable Simeon Olcott, of Charleston, in the county of Cheshire, and State aforesaid, Esq. and Chief Justice of the Court of Common Pleas for said county; Asa Porter, of Haverhill, in the county of Grafton aforesaid, Esq. Ambrose Cosset, of Claremont, in the county of Cheshire, aforesaid, gentleman; the Rev. Edward Bass, of Newburyport, in the county of Essex; the Rev. Samuel Parker, of Boston, in the county of Suffolk, and Commonwealth of Massachusetts; and the Rev. John Cozens Ogden, of Portsmouth, in the county of Rockingham and State of New-Hampshire aforesaid, Clerks; and Nathaniel Adams, of said Portsmouth, Esq. the receipt whereof we hereby acknowledge; and in consideration of our affection and regard for the Protestant Episcopal Church, in the United States of America, and for other good and valuable causes us hereunto moving; do give, grant, bargain, sell, convey and release and confirm unto the said George Geffry, Samuel Livermore, Simeon Olcott, Asa Porter, Ambrose Cosset, Edward Bass, Samuel Parker, John Cozens Ogden, and Nathaniel Adams, the aforesaid rights and shares of land in the aforesaid towns, townships and plantations, and all right, title, and interest we have in, and to the same, in trust for the uses hereafter mentioned; to have and to hold the same to the aforesaid trustees, the survivor and survivors of them, and the heirs of survivor or survivors of them, to and for the uses following, to wit: the income of one tenth of each of the aforesaid shares of land to be appropriated to the sole use of such person as may be elected and canonically consecrated to the office of a Bishop, over said late Province, now State of New-Hampshire, and to the use of his successors in the office of Bishop; and the income and profits of the other nine tenths of each of the aforesaid shares, to the use and support of a Clergyman or Clergy-



men, and their successors, of the Protestant Episcopal Church in each of the aforesaid towns, townships or plantations, where a Church shall be erected therein, and the worship of God performed according to the Liturgy of the Church in said State; the income of the respective nine tenths of the shares or rights as aforesaid to be for the use and support of the respective Clergymen, his or their successors in the respective towns, townships or plantations beforenamed, and in those towns, townships or plantations aforesaid, where no Church is established, and the worship of God is not performed agreeable to the Liturgy aforesaid, the profits and income of the nine tenths of the said rights or shares of land conveyed as aforesaid shall inure, and to the use and support of the Clergyman of said Episcopal Church, in such of the towns, townships or plantations as shall in the opinions of the aforenamed Trustees, the survivor or survivors of them, or the heirs of such survivor or survivors, or in the opinions of any of the aforesaid Trustees, and such persons as may hereafter be incorporated with them and succeed them in the said trust, stand most in need of such support. In witness whereof, we the said Society, have hereunto affixed our common seal, this twelfth day of April, in the year of our Lord 1788.

(Signed)

WM. MORRIS,

*Secretary to the Society, &c.*

(SEAL.)

---

## ANECDOTES.

---

DR. SOUTH AND DR. WATERLAND.

SOME time before his death, Dr. South resided at Caversham, in Oxfordshire, and having occasion to come to London upon particular affairs, he took that opportunity to pay a morning visit to his old friend Dr. Waterland, who being overjoyed to see him, pressed him to stay to dinner, which he at length consented to do; but the Doctor's lady, who was a noted economist, was greatly troubled at it, and calling her husband into the adjoining room, began to expostulate the matter sharply with him, how he could be so provoking to ask the gentleman to dine, when he knew she was utterly unprovided. The good man endeavoured to pacify her, by saying, it was his fellow-collegian, and he could do no less than ask him to dine, and therefore prayed her to compose her passion, and hasten to provide something elegant, for that there was not a man in the world he respected more than the friend that was now come to see him. This, instead of mending the matter, made it worse; the lady said she had already got a leg of mutton, and if he would be so silly as to invite his friends upon such occasions, they should take what she had to give them, for she would not be put out of her

way for none of 'em. The Doctor was now provoked beyond all patience, and protested, that if it were not for the stranger then in the house he would beat her. Dr. South, who had heard the whole dialogue, and was not a little diverted, instantly took up the discourse, and said, with his usual humour, in a voice loud enough to be heard, "*Dear Doctor, as we have been friends so long, I beseech you not to make a stranger of me on this occasion.*" The lady, ashamed of the discovery, retired and appeared no more that day, but ordered a handsome dinner to be sent up, and left the two Doctors to enjoy themselves peaceably, to their mutual satisfaction.

#### RELIGIOUS ANECDOTE,

*Given by the correspondent of an Edinburgh paper.*

"DURING the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis was daily observed to be absent from his quarters, and the company of his fellow soldiers. This gave rise to a suspicion that he withdrew for the purpose of holding improper intercourse with the rebels. The poor man was brought to trial, and by a Court Martial was condemned to suffer death. The Marquis hearing of this, wished to examine the minutes of trial; and not being satisfied, sent for the condemned prisoner to converse with him. Upon being interrogated by his lordship, he solemnly disavowed every treasonable practice or design, declared his sincere attachment to his sovereign, and his readiness to live and die in his service, and affirmed that the real cause of his frequent absence was, for the purpose of secret prayer, for which his lordship knew he had no opportunity among his profane comrades, who, on account of his religious profession, had become his inveterate enemies. This, he informed his lordship, was the whole defence he made on his trial, but the officers judging it very improbable, paid no attention to it.

"The Marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired some considerable aptness in the exercise of prayer. The poor man replied, that he could not boast of his ability in that exercise. The Marquis then requested him to kneel down and pray aloud before him, which he did, with such copiousness, fluency, and ardour, as fully satisfied the Marquis, that no man could pray in that manner who did not live in the habit of daily intercourse with God. The noble Marquis then took him by the hand, revoked his sentence, and placed him among his personal attendants."



## POETRY.

## THE NIGHTINGALE.

**F**OR Elusino lost, renew the strain,  
 Pour the sad note upon the ev'ning gale;  
 And as the length'ning shades usurp the plain,  
 The silent moon shall listen to the tale.

Dire was the time, ill-fated was the hour,  
 The thicket shook with many an omen dire!  
 When from the top-most twig of yonder bower,  
 I saw my husband flutter and expire.

'Twas when the peasant sought his twilight rest,  
 Beneath the brow of yonder breezy hill;  
 'Twas when the plummy nation sought the nest,  
 And all, but such as lov'd the night, were still;

That fondly sitting with a lover's pride,  
 (My tender custom while the sun withdrew)  
 Dear Elusino sudden left my side,  
 And the curs'd form of man appear'd in view,

For sport, the tube he levell'd at our head,  
 And, curious to behold more near my race,  
 Low in the copse the artful robber laid,  
 Explor'd our haunt, and thunder'd at the place.

Ingrateful wretch! he was our shepherd's son,  
 The harmiess, good old tenant of yon cot!  
 That shepherd would not such a deed have done;  
 For love of him first fix'd us to this spot.

Oft at eve his homeward steps he bent,  
 When the laborious task of day was o'er,  
 Our mellow'd warblings sooth'd him as he went,  
 'Till the charm'd hind forgot that he was poor.

Ah! could not this thy gratitude inspire?  
 Could not our gentle visitations please?  
 Could not the blameless lessons of thy sire,  
 Thy barb'rous hand restrain from crimes like these?

O cruel boy! thou tyrant of the plain?  
 Could'st thou but see the sorrows thou hast made,  
 O didst thou know the virtues thou hast slain,  
 And view the gloomy horrors of the shade;

Couldst thou behold, my infant younglings lie,  
 In the moss'd cradle by our bills prepar'd,  
 Babes as they were, unable yet to fly,  
 Their wings defenceless, and their bosoms bar'd;

Surely the mighty malice of thy kind,  
 Thy pow'r to wrong, and readiness to kill,  
 In common pity to the parent's mind,  
 Would cease the new-made father's blood to spill,

Haply, the time may come, when heav'n shall give  
 To thee the troubles thou hast heap'd on me;  
 Haply, ere well, thy babes begin to live,  
 Death shall present the dart of misery!

Just as the tender hope begins to rise,  
 As the fond mother hugs her darling boy;  
 As the big rapture trembles in the eyes,  
 And the breast throbs with all the parents joy;  
 'Then may some midnight robber, skill'd in guile,  
 Resolv'd on plunder and on deeds of death,  
 Thy fairy prospects, tender transports spoil,  
 And to the knife resign *thy* children's breath.  
 In that sad moment shall thy savage heart  
 Feel the sad anguish, desperate and wild,  
 Conscience forlorn shall doubly point the smart;  
 And justice whisper,—*this is child for child!*  
 'Reav'd of their sire, my babes, alas! must sigh;  
 For grief obstructs the anxious widow's care:  
 This wasted form, this ever-weeping eye,  
 And the deep note of destitute despair,  
 All load this bosom with affright so sore,  
 Scarce can I cater for the daily bread!  
 Where'er I search, my husband search'd before,  
 And soon my nest will hold an orphan brood!  
 For Elusino, lost, then pour the strain,  
 Waft the sad note on ev'ry ev'ning gale;  
 And as the length'ning shades usurp the plain,  
 The silent moon shall listen to the tale.

HUMANITY.

---

### ON THE INVENTION OF LETTERS.

TELL me what genius did the art invent,  
 The lively image of the voice to paint,  
 Who first the secret, how to colour sound,  
 And to give shape to reason, wisely found?  
 With bodies how to clothe ideas taught,  
 And how to draw the picture of a thought?  
 Who taught the hand to speak, the eye to hear,  
 A silent language roving far and near?  
 Whose softest noise exceeds loud thunder's sound,  
 And spreads her accents through the world's vast round;  
 Voice heard by the deaf, spoken by the dumb,  
 Whose echo reaches long, long time to come,  
 Which dead men speak as well as those alive;  
 Tell me what genius did this art contrive?

## ANSWER.

This art to *Revelation* owes its rise,  
 Of painting words, and speaking to the eyes.  
 God first in wond'rous magic letters bound  
 The airy voice, and stop'd the flying sound.  
 The various figures by his pencil wrought;  
 Gave colour, form, and body to the thought.